

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

MATURATION

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About noon Mrs. S. came out, bringing a buckskin. A little later the girl came out. She came directly to the buckskin, and Mrs. S. put her down and rubbed her. Then Mrs. S. made four tracks with pollen on the buckskin. W. sang and led her through the four steps, one song for each step. Then the basket with the bag of pollen and an eagle feather in it was put to the east. She ran around it clockwise and returned to her place. She did this four times. Each time the basket was brought nearer. As she came in the last time, tobacco, fruits, and other presents were thrown into the air just as soon as she got back on the buckskin.

Then she marked W. with pollen, marked him across the nose. He marked her the same way. Next she marked the women and children and they marked her. She marked them across the bridge of the nose also. Then the men came. She marked them on the side of the face. After that she picked up the buckskin and shook it to the directions, beginning with the east. Then more presents were given out.

The procedure just described is a much-reduced version of the full rite. The order of events is altered to compress the activities of many days into the hours of one morning, but the incidents enumerated offer a good inventory of the significant elements.

Final preparation and the beginning of the rite.—The ceremony is usually held outside the permanent encampments at a level spot in a clearing selected by the family sponsoring the event. Some days before the exercises are to start (often four days for ceremonial emphasis) the girl's family repairs to the grounds to get everything in readiness.

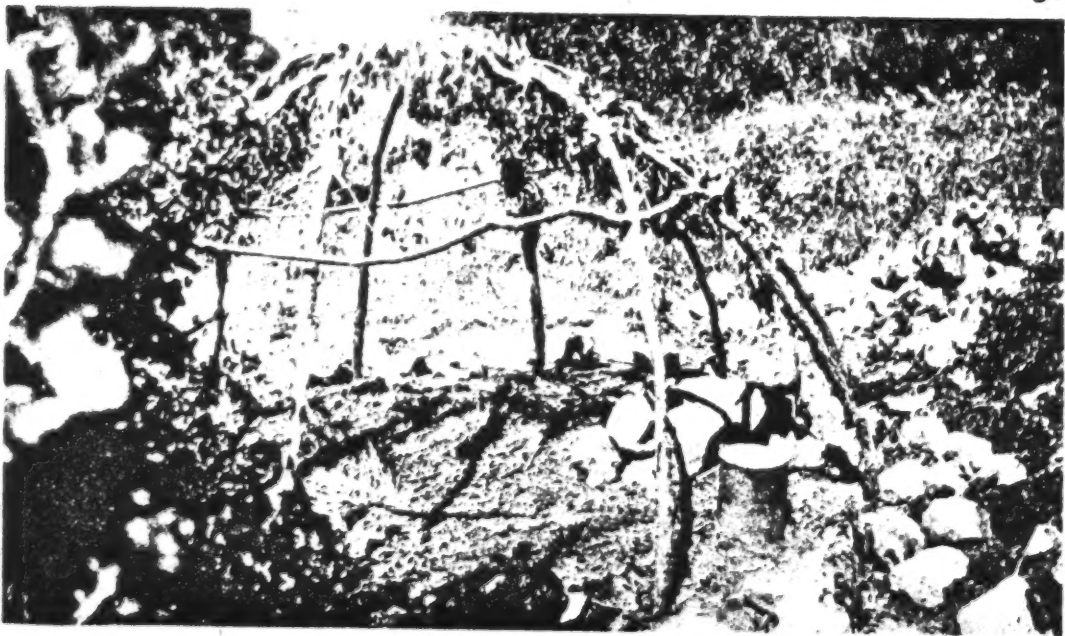
One of the first acts is to erect the "cook shack," a long, rectangular, leafy shelter to the south of the place where the principal ceremonial structure will stand.

Meanwhile news of the approaching ritual has spread. Members of the local group to which the girl's family belongs and visitors from near-by local groups of the same band gather. If the ceremony is well advertised and the site is near the dividing-line between bands, persons from these neighboring bands may attend. This is a ceremony at which all members of the tribe feel welcome:

All the Indians enjoy the feast—poor and rich, the able-bodied and the lame and blind. This feast has been handed down for many, many years. . . . All the singing is supposed to work out the future life for the girl in order . . . that she have long life. The songs bring good luck. The ceremony works good luck for everyone that takes part in it and good luck for the old people during the time of the ceremony, also good luck for the spectators. They sing and pray for all.

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PLATE IX



FRAMEWORK OF THE SWEAT LODGE

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The person who agrees to erect a sweat house is not a true shaman, nor are the rights which are now transmitted from individual to individual explained as a result of some past power experience. Thus, one informant was of the opinion that Child of the Water "gave the custom." And yet the right to build a sweat house is a special prerogative, claimed and controlled by relatively few men.

Not everybody can make a sweat bath. Just certain men can do it—men to whom the knowledge has been handed down. Such a man builds it or directs the building of it. All the while it is being built he sings and prays for it. He handles every movement in connection with it ceremonially, just as he was directed to do when the right was handed down to him. He is present when the sweat bath is used. He is the one who chants the prayer part of the song when the men are inside, though all who are in there join in the refrain. He is usually quite an old man. He sets the rules. You can't just come in and go out as you please. It might be in this man's "way" that you have to stay in there through a certain number of songs. Then you have to do it.

The sweat bath is used for good health, for long life, and to cure sickness. It is usually built near water, and when the songs are finished everybody rushes out and plunges into the water. Very old men who can't do that sit down on the bank and splash water on themselves.

An account of the erection and use of the structure may place the practice in perspective:

Sweat bathing is for health and good fortune. Deformed people do it a great deal and are massaged when they come out. Usually a sick or deformed man pays one who knows how to put it on, but no special kind of payment is given. Others are invited. But often the man who knows how will just put it on for the benefit of the people. When the announcement is made, many men want to take the sweat bath. Everything else is laid aside. This is a special occasion. Women don't take sweat baths, nor boys before the racing [boy's training] age.

The sweat house could be made any time of year, but it is usually done in the summer. It is dome shaped like the regular house, only smaller. It is about four and a half feet high and about six feet in diameter. The framework is of oak, tied together at the top. The outside is covered with brush and with skins. No smoke hole is left at the top. The door faces the east. On the inside, close to the door and on one side of it, there is a pit for the hot rocks. The man in charge directs the making of this sweat house.

In the morning a person who is sick or deformed and who is going in there prays in his own way. He may say, "I am sick in this manner. I want to get well, and so I am doing this in the right way."

Often they begin about midmorning. Twelve is the most allowed in at one

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